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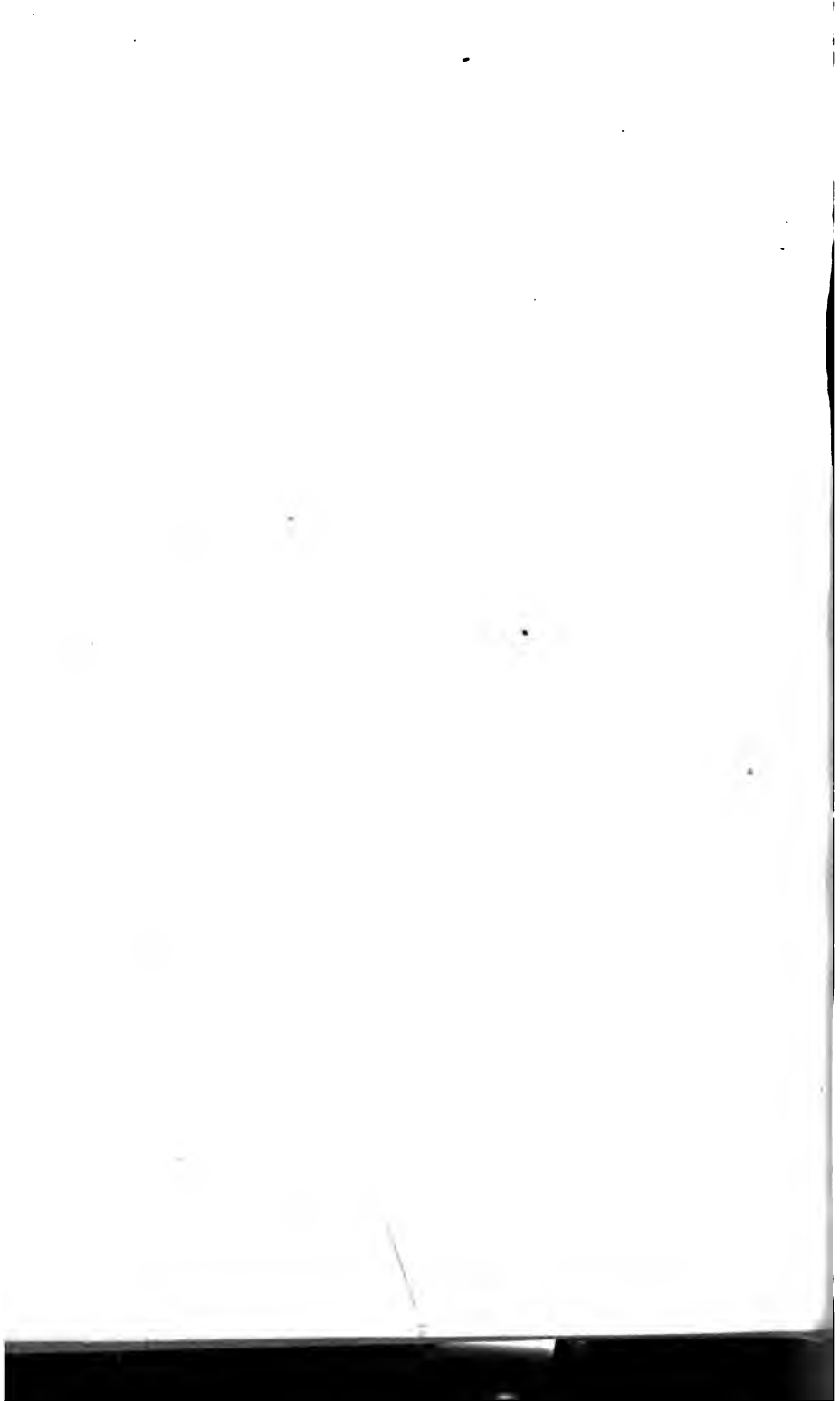

In the light of what has been already said by others* on the nature and origin of metaphors, it is hardly necessary to do more than refer to the ancient authorities on the subject, especially since the object of this dissertation is not so much to treat of the nature of the metaphor as to determine how far our author's use of it is individual and poetic. Among these, Aristotle,** Quintillian and Cicero are sufficient.

Quintillian VIII., 6, 5, says: Transfertur ergo nomen aut verbum ex eo loco, in quo proprium est, in eum, in quo aut proprium de-est aut translatum proprio melius est. Id facimus aut quia necesse est, aut quia significantius est, aut quia decentius. And again: VIII., 6, 8, in totum autem metaphora brevior est similitudo, eoque distat, quod illa comparatur rei, quam volumus exprimere, haec pro ipsa re dicitur.

Cicer, De Orat. III, 39, 157, says: Similitudinis est ad verbum unum contracta brevitas. For example, a word may be transferred from the sphere of the concrete to that of the abstract as: *μεστὸς δ' ελπίδων*; or from a proper use with living things, to a metaphorical with lifeless, as: *ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί*, Il. 2. 134. *πῇ δὴ συνθεσίαι τε καὶ ὅρκια βήσεται ἡμῖν*, II. 2, 339. Again, a word may be transferred from its proper use in reference to space or number, to a metaphorical use as a time limit, as: *μακρὸν ἐελδωρ*, "a long cherished wish," Od. 23. 54; *πολὺς χρόνος*, "a long time," Il. 2,243.

On the origin of metaphors, Cicero, De Orat. III., 38, 155, says: tertius ille modus transferendi verbi, late patet, quem necessitas genuit inopia coacta et angustiis, post autem iucunditas delectatioque celebravit. Nam ut vestis frigoris depellendi causa reperta primo post adhiberi coepta est ad ornatum etiam corporis et dignitatem, sic verbi translatio instituta est inopiæ causa, frequentata delectationis.

In reference to the kinds of metaphors,*** Cicero, De Orat. III, 38, 155f., says: Quod enim declarari vix verbo proprio potest, id translato cum est dictum, illustrat id, quod intellegi volumus, eius rei,

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*See, especially, Blümner's Introduction to Ueber Gleichness und Metapher In Der Attischen Komodie, and Corstens' De translationibus quibus usus est Thucydides.

** On Aristotle II., 4, see Corstens, p. 2.

***See Blümner for a full discussion of the various kinds of Metaphors, Ueber Gleich. und Met. In Der Attischen Komödie.

numbered, and, by reference to the corresponding numbers in the Table appended, the range of the metaphor can be seen at a glance.

I have also added the comparisons to be found in Aeschines (twelve in all), chiefly for the reason that they include, and serve to illustrate several of the metaphors. It was not to be supposed that oratory would furnish many examples of comparison. Epos is the sphere where comparison abounds and Homer is its great exponent.

together in Ar. Nub. 260. Blass notes that the metaphor is from comedy.*

(104). Ἑλκοποιεῖν 3. 208, *σὺ δὲ ἑλκοποιεῖς, καὶ μᾶλλόν σοι μέλει τῶν αὐθημερὸν λόγων, ἢ τῆς σωτηρίας τῆς πύλεως*, "but you open old sores (cherish discord), and care more for the day's oratorical success than the safety of the State." In its proper sense, *ἑλκοποιός* appears in Aeschyl. Sept. 398. The metaphor emerges in Solon apud Dem. 19. 255, *ἕλκος ἄφυκτον*, and is found elsewhere in Aeschyl. Ag. 640; Soph. Antig. 652, *τί γὰρ γένοιτ' ἂν ἕλκος μεῖζον ἢ φίλος κακός*; in Theocr. 11. 5, *ἔχθιστον ἔχων ὑποκάρδιον ἕλκος*.

(105). Ἰᾶσθαι 3. 69, *ἔπειτα ἀπήντησαν ὀρθῶς ἰασόμενοι τὸ Δημοσθένους δωροδόκημα*, "then they rightly took up the question of counteracting the venality of Demosthenes." Cf. Ibid. 3. 156, *μηδ' ὑπομιμνήσκετε τῶν ἀνιάτων καὶ ἀνηκέστων κακῶν τοὺς ταλαιπώρους Θηβαίους*, "do not remind the wretched Thebans of evils incurable and irremediable." As a metaphor, *ἰᾶσθαι* is not so frequent in comedy as in tragedy, although more frequent than *ἀκεῖσθαι*, which occurs as early as Homer in a metaphorical sense. In poetry *ἰᾶσθαι* occurs in Aeschyl. Fr. 3499. *μὴ κακῶς ἰῶ κακά* (proverbial); Soph. Fr. 74. 2; Eur. H. F. 1107; Ibid Or. 650; Ar. Plut. 1087; Com. Inc. 409 (p. 485) *τὸ κακὸν κακῷ ἰᾶσθαι* Men. 677 (p. 196). In prose it is found in Hdt. 3. 53, *μὴ τῷεακῷ τὸν κακὸν ἰῶ* (proverbial); Thuc. 5. 65; Andoc. Isocr. In Dem. it is cited from 13 (a speech considered doubtful by Blass) 13.

(106). Πλάσσειν 1. 128. *καὶ οὕτως ἐναργές ἐστι καὶ οὐ πεπλασμένον ὃ λέγω, ὥσθ' εὑρήσετε.....τοὺς προγόνους φήμης ὡς δεοῦ μεγίστης βωμὸν ἱδρυμένους*. "And so clear is what I say and without fabrication, that you will find that . . . our ancestors have built an altar to *φήμη* as the greatest of goddesses." Similarly Ibid 2. 147, *σὺ μὲν γὰρ Δημόσθενες ταῦτα ἐπλάσω ἐπ' ἐμέ*, "for you, Demosthenes, have fabricated this against me"; 2. 153, *τινὸς ὄνομα [πλασάμενος*, and

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* Die Att. Bered. 3. 2. pp. 198-99.

Meineke) IV. 679. With words relating to business transactions, we can easily associate such terms as: (112). Κλέπτειν 3. 99. (See 88 above). Cf. Hyp. 3. 14; τοὺς ὀνόμασι κλέπτων καὶ μεταφέρων τὰ πράγματα, "deceiving with his phrases and disguising the facts:" As a metaphor κλέπτειν with τὰ πράγματα in Hom. Il. 14. 217, πάφασις ἥ τ' ἔκλεψε νόον τύνα περ φρονέοντων. It appears elsewhere in poetry, in Hesiod Th. 612; ὃς σφέ γε κλέψει Διὸς κλέψαι νόον κ. τ. λ. Soph. Phil. 57; Eur. Supp. 416; Aeschyl. Cho. 854, οὗτοι Διὸς ἂν κλέπτουσι τοὺς μηνύοντας, "these spirit away the deponents;" In prose, in Hdt. 7. 49; Plato, Aristotle, Antiphon, Theocritus. In prose, in Hdt. 7. 49; Plato, Aristotle, Antiphon, Theocritus. Dem. 46 (a doubtful speech) 25; ibid Aphob. 5. (113). Κλέμμα 3. 101, ὑφελῶν τὸν κόμπον ..... τοῦ κλέμματος ἆψαι δ ὑφέλετο, "taking away his bossting..... make special mention of the trick which he fraudulently played:" κλέμμα appears first in Aeschyl. Fr. 99. 2 (Nauck). It also appears in Eur. In prose it is found in Thuc. 5. 9. 5; in Xen. Anab. 4. 6. 14; Dem. 18. 31. The word occurs as a metaphor in Soph. Phil. 978; τηλικοῦτοι .. if opportunities so great have been betrayed:" (114). Παρακρούσασθαι 3. 94; εἰ καιροὶ τοσοῦτοι παρακρουσθήναι being deceived by a man who is a professional writer:" (See 88 above). The metaphor in Eur. Fr. 935. The word occurs as the false use of weights and measures. Blümner cites Soph. Fr. 728 (Nauck), ὡς μήτε κρούσῃς μηδ' ὑπὲρ χείλας βάλῃς, "that he neither strike (or shake) the balance nor throw above the rim (or edge)." The metaphor is found in comedy, Plato, Isocr. Dem. Dinarch. Lucian. It is foreign to elevated poetry.* (116). Ἐξίστασθαι 2. 4. ἐξέστην δ' ἐμαυτοῦ, .. I was out of my senses." The word is properly said of one who deflects from the way,

* Blümner, Metapher in der Attischen Komödie, p. 30.

2. 39, *ἐξιστάμενος αὐτοῦ καταφανὴς ἦν*, "he was clearly beside himself;" in Eur. Bacch. 850; Ibid Fr. 265 (Nauck); Or. 1021; in Isocr. Dem. 21. 72; Thuc.

(117) *Προπηλακίζειν* 2. 44, *οὓς προπηλακίζων οὗτος.....διατετέλεκε*, "whom this man has continued to abuse (bespatter with mud)." Elsewhere the metaphor appears in Soph. O. T. 427, *πρὸς ταῦτα καὶ Κρέοντα καὶ τοὐμὸν στόμα προπηλάκιζε* (the only example in tragedy); in Ar. Th. 386. In prose it is found elsewhere in Hdt. Thuc. and the orators Andoc. Lys. Dem. In Hdt. the metaphor appears in the form *προπηλάκιζε*. VI. 73. The word is colloquial. The compounds of *βαίνειν* are freely used in a metaphorical sense.

(118). *Παρεβαίνειν* 3. 254, *δόξετε δ', ἐὰν μὲν τοῦτον στεφανώσητε, ὁμογνώμονες εἶναι τοῖς παραβαίνουσι τὴν κοινὴν εἰρήνην*, "if you crown this man, you will seem to be of the same mind with those who transgress the common peace." The metaphor occurs elsewhere in Hdt., Thuc., the Tragedians, in Ar., Antiphon, Andoc., Lys., Isocr., Dem., Dinarch.

(119). *Ὑπερβαίνειν* 3. 34, *οὐ τοὺς νόμους μόνον ὑπερβὰς, ἀλλὰ καὶ τὸν τόπον μετενεγκών*, "not only overstepping the laws, but also changing the place."

(120). *Ὑπερπηδᾶν* 3. 12, *ὑπερπηδήσας τὸν νόμον* "transgressing the law." The metaphor is stronger than that in 118, 119. Cf. Ibid 3. 200, 3. 202 (see 88 above). The metaphor with this word seems to be rare. It occurs in a Fr. of Soph. 876 (Nauck), *θεοῦ δὲ πληγὴν οὐκ ὑπερπηδᾷ βροτός*, in the sense of "to escape from." It is found in Dem. with *νόμιμα*.

(121). *Παραπηδᾶν* 3. 192, *οὐκ εἰ πάντας παραπηδήσειαν τοὺς νόμους*, "not only if they utterly ignored the laws" (leaped past them). Cf. with *ὑπερπηδᾶν* (120) which means "to leap over."

(122). *Πταῖσμα* 3. 164, *εἴ τι πταῖσμα συμβήσεται Ἀλεξάνδρου*. "If Alexander should meet with a defeat" (If any false step should happen to Alex.) It appears in Theognis in the sense of 'a mistake:'

occurs elsewhere in prose
Hdt. Thuc. Plato, Dem. The word
abulary of Tragedy or Comedy, but appears
se diction approaches that of Prose.
προσήκειν 1. 62. οὐδὲν προσήκαντα αὑτῷ, "a man who in
s to himself." The metaphor appears in Hdt. Tragedy,
Andoc. Isocr. Dem.

APHORS DERIVED FROM WAR.

2. 176. ἐκ τῆς τῶν ῥητόρων ἀψιμαχίας, "from
orators." The metaphor occurs in later Greek
, Dio Cass.
2. 103. ὅτι δὲ οὐ κακῶς στοχάζομαι περὶ τοῦ
ν ὑμῖν σημεῖα δείξω. "I will show you
guess badly with respect to the affair."
ὑγῆς καὶ τῆς παρούσης ἀπορίας αὐτῷ οὐ
τα στοχάζοιτο, "that he guessed at his
t badly but in the best possible way."
o aim" or "shoot at." In its proper
Isocr. and Antiphon. The metaphor
ε στοχάζει κἀποφράγνυσαι κύκλῳ τὸ
the deed off from yourself on all
re in Isocr. Plato and Xen. The
om 13 (a speech not considered

είδης ὁ τοὺς φόρους τάξας τοῖς
who fixed for the Greeks their
figure is widely diffused.
ατος εἶναι πάντων. τὴν τάξιν
"for, affirming that he was

trigue, cabal, as in Cratinus Πύτιν. 4. Similarly in Thuc. and in the orators Antiphon (579) Andoc (1. 1); Lys. (152. 10); Dem. Lycurg. (150. 20).

(146). Συστρέφειν 3. 100, *ἐνταῦθα δὴ συστρέψας γράφει*, "then gathering himself up (like a serpent) he makes a motion." In Aeschin. 2. 178 it means "to conspire against." The word was used originally of a serpent or other animal, as in Plato Rep. 336 B. *συστρέψας ἑαυτὸν ὥσπερ θηρίον*, then as a military term, as in Hdt. 9. 18. As a metaphor it appears elsewhere in Thuc. Plato, Dem. In Ar. and Aristotle it is used in reference to style in the sense of "concise."

(147). Προσπολεμεῖν 1. 64, *ὅτε καὶ προσεπολέμει Ἀριστοφῶντι*. "When he was making war on Aristophon 3. 82, *κατιδόντες δ' αὐτὸν οἱ τῇ τῆς πόλεως προσπολεμοῦντες ἡσυχίᾳ ἄσμενοι παρεκάλουν ἐπὶ τὸ βῆμα*, "the enemies of public tranquility, perceiving his policy, were delighted, and invited him repeatedly to the bema." Similarly Plut. Hec. 9. 10.

(148). Ἀφορμή 2. 44, *ἱκανὰς εἰληφότες ἀφορμάς*, "having obtained a sufficient base of operations." *ἀφορμή* is properly a military term, "starting point," "base of operations," as in Thucyd. 1. 90. 2. It is used as a metaphor in the Tragedians and Orators. It is frequent in Dem.

(149). Συμμορία 1. 159 (see 142). The word was properly used to denote the divisions of the wealthy citizens at Athens, each of which, in turn, was called on to discharge extraordinary expenses of war. Here it is used metaphorically after *τάξις*, to indicate the class to which Timarchus should be assigned:—*πότερα εἰς τοὺς ἐρωμένους ἢ εἰς τοὺς πεπορνευμένους*.

(150). Κόμπος 3. 100, *ἀφελὼν τὸν κόμπον*, "leaving out boasting." Κόμπος properly means "stamping," as in Hom. O. 8. 380; "grinding," "gnashing," as in Hom. Ib. 11. 417. As a metaphor it means "loud-sounding words," "boasting." The metaphor appears in Aeschyl. Sept. 425; Soph. Ant. 127; Eurip. Hec. 627. et al. In Ar. the metaphor appears in the compound *κομπολακεῖν*, "to talk big."

(168). *Ἐπευθύνειν* 3. 158 (see 93 above). The metaphor here is derived from the "righting" of a ship. The simple verb in its proper use appears in Hom. Od. 5. 245. The metaphorical use emerges in Hesiod. Op. 9; Ibid 263; Solon. Fr. 4. 37. *εὐθύνει δὲ δίκας σκολίας*; Pindar, P. 4. 153; Aeschyl Hdt. 2. 177; Dem. The compound *ἐπευθύνειν* seems to be rare.

(169). *Ἐξορμεῖν* 3. 209, *ἐκλιπὼν μὲν τὸ ἄστυ οὐκ οἰκεῖς ὡς δοκεῖς, ἐν Πειραιεῖ, ἀλλ' ἐξορμεῖς ἐκ τῆς πόλεως.* "On leaving the city, you do not reside, as you would have us suppose, in the Peiraeus, but you are merely at anchorage, ready to slip cable and depart from the city." Demosthenes is here represented, in nautical terms, as meditating flight from the city. The word in its proper sense is found in Lycurgus 17. 3. In Pausanias 3. 4. 1, *ἐξορμεῖν* appears in an entirely different metaphor: *ἐξώρμει γὰρ τὰ πολλὰ ἐκ τοῦ νοῦ.*

XIV. METAPHORS NOT OTHERWISE CLASSIFIED.

Some metaphors are so universal in this application that they cannot be confined to any one category. Many of them have so little metaphorical colouring, being used merely as time limits, that the briefest treatment may be sufficient.

(170) *Μακρός* 1. 146, *μακράν (ὥραν)*, "A long time," emerges in the Od. 10. 470, *περὶ δ' ἤματα μακρὰ τελέσθη.*

(171). *Μικρός* 2. 130, *εἰ δὲ μικρὸν ἐπισχὼν δόξει πονηρότατος τῶν Ἑλλήνων εἶναι, οὐδὲ μικρὸν φροντίζει,* "he does not take time to consider, whether after a short time, he shall seem to be the most worthless man in Greece." Emerges as a time limit in Pindar O. 12. 16, *ἐν μικρῷ χρόνῳ.*

(172). *Βραχύς* 3. 9, *διὰ βραχέων εἰπεῖν βούλομαι.* "I wish to speak briefly." *βραχύς* is not in the vocabulary of Homer. Emerges as a time limit in Pindar. It belongs to elevated diction.

(173.) Πολύς 3. 7, *ἐπὶ πολὺν χρόνον.* "For some time." Emerges as a time limit in Homer. Il 2. 243. *πολὺν χρόνον ἐνθάδ' ἐόντες.*

(174). Ὑψηλός 2. 174, *ἢ τὸν δῆμον ὑψηλὸν ἦρεν,* "which greatly elated the people." Emerges as metaphor in Pindar.

(175). Ταπεινός 2. 119, *φάσκων ὀλίγων ἡμερῶν τὰς Θήβας ἔσεσθαι ταπεινάς.* "Affirming that in a few days Thebes would be submissive." Occurs as early as Aeschylus.

(176.) Βαρύς 2. 21, *ὅλην τὴν πορείαν ἠναγκαζόμεθα ὑπομένειν Δημοσθένην ἀφόρητον ὄντα καὶ βαρὺν ἄνθρωπον,* "during the whole journey, we had to endure Demosthenes, an insufferable and tiresome man." Emerges in Homer as a metaphor. In comedy it is rare, and in Ar. it is found only in the compounds and in the elevated diction of the Melic parts. The use of *βαρύς* in the sense of "burdensome" approaches the common speech.*

(177). Ὀρθός 2. 163, *ὀρθῆς ἡμῖν τῆς πατρίδος οὔσης,* "when our country was prosperous." *ὀρθός* occurs in its proper sense in Aeschines 3. 199, *ὅταν εἰδέναι βουλώμεθα τὸ ὀρθὸν καὶ τὸ μή.*

(178). Εὐθύς 3. 21, *ὥστ' εὐθέως ἀρχόμενος τῶν νόμων λέγει,* "that in the very preamble of the laws he says." Cf. Ibid. 3. 28, *εὐθέως λέγων.* Emerges as a metaphor in Homer. Il. 18. 508. *ὃς μετὰ τοῖσι δίκην ἰθύντατα εἴποι.*

(179). Ἔσχατος 1. 73, *ἐπιδεικνύναι ἔνοχον ὄντα ἑαυτὸν τοῖς ἐσχάτοις ἐπιτιμίοις,* "to show that he is himself subject to the most extreme penalty." Emerges as a time limit in Simonides C. Fr. 63. *ἔσχατον δύεται κατὰ γᾶς.* In the sense of "highest" it appears first in Pindar O. 1. 182. *τὸ δ' ἔσχατον κορυφοῦται βασιλεῦσι,* "kings are on the highest pinnacle." It does not occur in comedy. *ἄκρος*, the usual word, is not often found in comedy, but belongs more to the loftier speech of lyric and tragedy.*

(180). Καθαρός 1. 48, *οὕτω γὰρ καθαρὸν χρὴ τὸν βίον εἶναι τοῦ*

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* See Blümner, Die Metapher bei Hdt. and Metapher und Gleichniss in der Attischen Komödie, p. 18.

Com.
Hist.
Orat.
Phil.
Ar. Men.
Dem. Aeschin.
Dem. (Aesch-)
Dem. (Aesch-)
Dem. Aeschin.
Lys. Is cr. Dem. Aeschin.
Aeschin.
Dem. Aeschin.
Antiph. Lys. Aeschin.
Lys. Isocr. Aeschin.
Antiph. Isocr. Dem. Aeschin.
Isocr. Dem. Aeschin.
Dem. Aeschin.
Antiph. Isocr. Aeschin.
Erinna.
Aesch. Soph. Eur.
Antiph. Strato
Pind.
Thuc. Xen.
Ar. Euphro.
Hdt.
Plato
Eur.
Ar. Dem.
Hdt. Thuc.
Plato
Antiph.
Soph.
Hdt. Thuc.
Hdt. Xen.
Plato
Thuc.
Plato
Hdt. Thuc.
Plato
Thuc. Xen.
Hdt.
Plato
ppears in late Greek. N.T.

No. of Met.	Epic.	Eleg. & Iam.	Lyric.	Trag.	Com.	Hist.	Orat.	Phil.
71					Ar.		Isocr. Dem Aeschin. Lycurg.	Plato
72							Dem. Aeschin.	Plato Arist.
73							Dem. (Aesch-)	
74							Dem. (Aesch-)	
75				Aesch. Soph. Eur.	Ar.	Hdt. Xen.	Antiph. Andoc. Lys Isocr. Dem. Aeschin.	Plato
76					Ar.		Aeschin.	Plato
77							Aeschin.	
78							Aeschin.	
79			Pind.	Aesch. Eur.	Ar. Alexis.		Antiph. Andoc. Isocr. Aeschin.	Plato
80							Lys. Dem. Aeschin.	
81					Ar.		Aeschin.	
82							Aeschin.	
83	Hom- Cert.				Ar.	Thuc. Xen.	Aeschin.	
84				Aesch.	Ar.		Aeschin.	Plato Arist.

72. In Late Greek, Plutarch.
73 and 74. Attributed to Dem. by Aeschin.
79. In late Greek, Hippocrates.

No. of Met.	Epic.	El. Leg. & Iam.	Lyric.	Trag.	Com.	Hist.	Orat.	Phil.
99	Hom.				Ar. Nicol.	Hdt.	Ant. Andoc. Lys. Isocr. Dem. Aeschin.	Plato
100		Anacr. Simon. Pind.		Ar.				
101			Simon.		Hdt. Thuc.		Ant. Aeschin.	Arist.
102			Soph.	Ar. Antiph.	Hdt. Thuc.			
103							Antiph. Andoc. Lys. Isocr. Isaeus Dem. Aeschin.	Plato
104			Ar.					
105	Solon		Ar.					
106		Theocr.	Aesch. Soph.				Aeschin.	
			Aesch. Soph. Eur.	Ar. Men.			Aeschin.	Plato
107	Xen.			Hdt. Thuc.			Aeschin.	
108			Aesch. Soph.	Men.			Andoc. Isocr. Aeschin.	
109				Hdt. Thuc. Xen.			Andoc. Lys. Isocr. Isaeus Dem. Aeschin.	Plato
						Ar.		
	Aesch.	Ar.					Aeschin.	
			Thuc.				Isocr. Dem. Aeschin.	Plato
							Isocr. Dem. Aeschin.	Plato Arist.

108. In Late Greek, Hippocrates.

No. of Met.	Epic.	Eleg. & Iam.	Lyric.	Trag.	Com.	Hist.	Orat.	Phil.
131							Isocr. Aeschin.	
132							"	
133					Men.		Aeschin.	
134							Isocr. Dem. Aeschin.	Plato
135							Isocr. Dem. Aeschin.	Plato
136				Aesch. Soph. Eur.		Hdt.	Isocr. Dem. Aeschin.	
137						Thuc.	Lys. Isocr. Dem. Aeschin.	Plato
138							Dem. Aeschin. Lycurg.	Plato
139							Aeschin.	Plato
140				Eurip.			Dem. Aeschin.	
141							Dem. Aeschin.	Arist.
142							Aeschin.	
143						Hdt. Thuc.	Lys. Isocr. Dem. Aeschin.	Plato
144							Lys. Isocr. Dem. Aeschin.	

138. In Later Greek, Dio Cass.
139. In Later Greek, Polybius.
141. In Later Greek, Dionys H.
142. In Later Greek, Diodorus.

No. of Met.	Epic.	Eleg. & Iam.	Lyric.	Trag.	Com.	Hist.	Orat.	Phil.
190				Soph. Eur.			Aeschin.	
191			Pind.		Men.		Isocr. Aeschin.	
192							Aeschin.	Plato
193					Ar.		Aeschin.	
194				Eur.			Aeschin.	Plato
195					Ar.		Dem. Aeschin.	Plato
196			Pind. Mosch.	Aesch. Soph.		Hdt. Thuc.	Ant. Lys. Dem. Aeschin.	Plato

191. In Later Greek, Alciphron.